I [556 cont.]
775 viewed as having their abodes in specific places, in the air or in
[769] the water, in the rivers or at mouths of rivers, in rocks, on mountains, etc. For instance, the souls of the deceased are generally imagined as in the vicinity of the places where they formerly lived or near the graves. We shall not dwell on this here, because we shall find several examples later when we deal with the religions of the principal peoples.

The souls and spirits, of course, are conceived as entirely incorporeal, although, according to animism, they can temporarily enter into one body or another and present themselves as such to
CB human beings. Besides this conception, there is also the belief
T that they can assume an animal or human shape or, as among the
N Batak, can appear as a white cloud, a rainbow, etc. In general
Ng there is a desire to identify the spirit with one or another object.
I If there happens to be a material object that can be put in a
775 causal relationship with a phenomenon regarded as the effect of a
769 spirit, then that object is regarded as the abode of the spirit. If
532 there is no such object, then one is created, generally an image. We want to mention a few peoples among whom this takes place, namely, the Papuans, the Niassans, the Tagalog, the Bisayans and those of the Southwestern Islands, etc. They all have the custom of representing the souls of the deceased by wooden images.

NG Among the Papuans they are called korwar, have a human
532 [557] shape, and are one to one and a half feet high. The korwar
769 is the agent, the medium, by which the Papuan maintains con-
782 tinuous relations with the soul of a deceased. It is consulted by means of this image in case he needs its assistance on one or another occasion. Thus, the korwar are to be worshiped if one does not want to bring the anger of the soul down on his head. To remain on good terms with it, one brings it an offering from time to time. This is not fetishism, of course, because it is not the korwar that is worshiped, but the soul of the deceased, of which the korwar is only the representation. In this case we are
N on the border between fetishism and spiritism.

769 The images that the Niassans make likewise represent the
532 souls of the deceased, moko-moko. Like the korwar, they have